

W. Charles. Edward. Louis. Philip. Casimir. Stuart.
THE BIRTH
ENGLISH PROTESTANT'S

A N S W E R

T O

The Wicked SOPHISTRY

O F

Some late TREASONABLE Papers;

And especially of

The PRETENDER's Son's

DECLARATION,

Dated the 10th of October 1745.

*Speciosa verbis, re inania aut subdola: quantoque magis
Libertatis imagine tegebantur, tanto eruptura ad infen-
sius servitium.*

TACIT. Annal. Lib. I.

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The *English* PROTESTANT'S

A N S W E R

To the wicked Sophistry of some
Treasonable Papers, &c.

AS I am an ENGLISH PROTESTANT, a Condition the happiest that was ever known in Society, I cannot but think myself obliged to contribute all I can towards perpetuating the Blessings of it to my Posterity; and at this dangerous Juncture, when the Foundation of them is so audaciously attacked, I know of no Means more necessary to That good End, than to prevent the evil Influence of some most wicked and treasonable Papers lately dispersed among my *Fellow-Protestants*, with the malicious Design of inciting them to subvert that glorious Constitution, on which our common Happiness depends. Animated solely by this Motive, I have employed a leisure Hour or two in giving an Answer to

all the principal Articles contained in these treasonable Pieces; which I now hope to do in such a manner, as will convince them of the desperate Folly as well as Malignity of them.

The wicked Author of one of the principal of these scandalous Papers, signed by a pretended *Prince* and his *Mock-Secretary*, sets out with telling us, " he was conducted to "*Scotland* by the Providence of God." Had this *Popish* Adventurer ever consider'd the Rights of Mankind, and the Iniquity of imposing an arbitrary Prince on a Free People, before he undertook this his abominable Enterprize, he might possibly have been restrained from attempting it; which would have been a much more effectual Way of shewing his Belief of God's Providence, than his thus publicly blaspheming it. For what is it less, to impute the Conduct of any Part of so horrid an Undertaking; an Undertaking founded in the most flagrant Injustice, and supported by daily Rapine and Murder, to the immediate Hand of Providence? Did not *Oliver Cromwell*, and might he not with equal Justice and Modesty, ascribe every Success he met with against this Man's pretended Ancestor, to the Favour of the same Providence? Might he not as reasonably have imputed; nay, did he not impute the last extraordinary Effort of his Power against him, the bringing him to the Scaffold, to the same presumptuous Principle? Will this
Man

Man say he is more persuaded of the Interposition of Providence in his Favour than *Cromwell* was? Will he say he has the same flattering Grounds for such Presumption? I trust in God that a little time will convince even himself that he has not. It is true indeed, that all moral as well as natural Evil in the World exists by God's Permission; the Reasons of which do, and must remain amongst the other impenetrable Secrets of his Providence. But if we should grant, what some eminent Divines (through a Confusion too frequent among them of the *Jewish* with the *Christian* Dispensation) have lately told us from the Pulpit, *viz.* That it is agreeable to the latter, notwithstanding it has appointed Punishments for the Sins of Individuals in a future State, to suppose that God does frequently by a special Administration of his Providence likewise punish them in this World; yet it seems by no means reconcileable to his Goodness, or even to the very Design of this pretended Act of his Power, to punish us by such preposterous Means. Are we to be punished for our Sins by being made more sinful? Are our private Vices to be cured at the Expence of all publick Virtue? God forbid. Surely we cannot be so absurd, as to imagine that *Popery* is a Remedy for Irreligion, or Slavery for the Decay of the Love of our Country? The Author therefore of this Treason, in supposing God's Providence

dence immediately engaged in his Favour, sets out, as I before observed, with no less than rank *Blasphemy*.

But this *Popish Knight-Errant*, it seems, was not only conducted to *Scotland* by the Providence of God, but he was also, as he tells us, in another Place, conducted to the Capital of that "his Father's ancient Kingdom, " amidst the loudest Acclamations of his faithful Subjects." It is plain from his own Account, that these loudest Acclamations of his faithful Subjects, were no other than the Howlings of his *bare-footed Barbarians*. That these Acclamations were loud enough, We *English* can readily admit, since Nature could not but prompt them with the strongest Expressions of their savage Joy on the flattering Prospect of *English* Food and Raiment. If the *Hereditary* Bravery of his *Royal Highness* the *Duke* has not by this time spoiled his Humour for drawing *Manifestoes*, I should be glad he would tell in his next, how many Acclamations he met with after he came amongst *Men*? And for every *English* Throat, that gave him one without Compulsion, I will undertake to find him a Thousand, that will never give him one *voluntarily*, till he shall furnish them with a more joyful Occasion. But it is not to be disguised, that this horrid Insult upon the Sense, as well as Liberties of *Englishmen*, did from the first meet with such universal Detestation amongst the

the *Higbest*, and since his Incurfion into *Eng-land*, amongst *all* Ranks of Men, that it is not to be wonder'd at, that, confounded with his Miftake, he fled fo faft back again to the Dens of his Savages.

After his pious Introduction, the Author enters upon his grand Defign; which is to perfuade us to betray our *lawful* Prince for the Sake of Him, whom he ridiculoufly ftiles, *our natural born Prince*. Now, methinks, in fo important a Matter, as concerns no lefs than the Lives and Fortunes of us All, there ought to have been no begging of the Queftion; but the Author ought to have proceeded upon plain and unquestionable Maxims. He ought furely, before he called this Man *our natural born Prince*, to have proved, that he was born a Prince at all. For did he never hear that this Matter has been always queftioned by the beft and wifeft Men in this Kingdom? And if he and his Faction believe otherwife, what is that to us *Englifh Proteftants*, who have a Right to fome better Proof of it, than their Credulity? Could any Man in his Senfes? could even King *James II.* had he not known it to be impoffible, have refufed for his *own Sake*, to give the Nation Satisfaction in this Matter; I mean fuch kind of Satisfaction, as was never before denied, and always infifted on by the united Voice, both of the Law, and the People? But what if he could clear
himfelf

himself of this Suspicion of Spuriousness, we *English Protestants* would have this *Traitor* know, that the Majority of us have a Right to chuse ourselves such a King as is most likely to answer the true End of all Government, the Good of the People; that we have chosen such a King, and enter'd into the most sacred Engagements to defend him against this very Pretender, at the Hazard of our Lives and Fortunes. We cannot, indeed, deny that we are beholden to some of this Man's pretended Family, for dispersing that Darkness, which hinder'd us from seeing our Rights and Interests sooner. The repeated Violations of our Laws and Liberties, so often practis'd by these Men upon us, set us at last upon enquiring into their *Right* to use us thus; and the natural good Sense and Penetration of the *English*, soon enabled them to see That *natural Equality* of Men, which is the true Foundation of all Civil Government. By these Means, we happily got rid of all that Nonsense and Impiety, which had before made Tyranny sacred, and the greatest Part of God's rational Creatures by God's own Appointment, necessarily miserable. Horrid, execrable Doctrine! In consequence of this blessed Restoration to our Sense and Reason, we chose ourselves a Prince of great *Wisdom, Justice, and Valour*; the chief Requisites to that high Station. No sooner had the tyrannical pretended Father of this *Pretender*

der disgracefully sneaked from that Throne, which his Tyranny had long before forfeited, than the Majority of this Kingdom filled it with a Man much fitter to govern a free People. And had *James II.* then honestly submitted to the wise Determination of his Constituents, and for ever quitted his unjust Pretensions to the Throne, this shameless Author would never have been able to reproach us, as he does in the next Place, with the *Burthen of our Taxes*. Were not these then necessary to keep out that Tyrant, whom another more formidable Tyrant then made powerful Efforts to restore? Have not the frequent Alarms, which the restless Spirit of this Man's Faction, aided by the common Disturber of *Europe*, has since given us, been too good a Reason for the Increase of this Burthen? It is true indeed, the *Pretender* has Reason to be offended at our Taxes; the very same Reason which a *Banditti* has to dislike the Expences every Government is obliged to, for its Defence against his Rapine and Bloodshed: But whatever such Wretches think, I never before heard of a *Banditti* so void of all Shame, as to *reproach* Civil Government with the Expence of this its Care for the Publick. We have indeed Reason enough to reproach this *Pretender* with those several Attempts upon our Liberties, which have made this Burthen no less necessary than grievous; but it ought to be some Comfort to us, *my Fellow-*

B *Protestants,*

Protestants, to reflect that This Attempt of his is likely to be the last ; since it has, to the eternal Honour of this Kingdom, met with such universal Detestation. This, we hope, will convince him, that his *Faction* in this Country is now extinct, and that we are a People, who are neither to be cajoled out of our Senses by *Italian* Manifesto's, nor bully'd out of our Rights by *Scotch* Dirks and Broad Swords.

But though this *Jacobite* Politician *cannot*, and therefore *does* not attempt to confute this Principle of the *natural Equality* of Men, (from which it follows, that every Man has a Right to chuse such a Government, as is most likely to procure him those Ends for which he must be supposed to have departed from that *Equality* ;) yet he is ready to assure us, that All such as have not taken the Oaths to his present Majesty *voluntarily*, are under no Obligation to keep them. Now it is certain, my Fellow-Protestants, the *Devil* would gain very little by this Fallacy, if he could persuade us to swallow it : For there are, I dare say, very few of his present Majesty's Subjects, who did not most sincerely and heartily swear Allegiance to him ; and all such are under no Temptation from Disaffection to commit Treason or Perjury. But if there be any Men amongst us of so *Jesuitical* a Spirit as to break those Oaths, which none but a *Jesuit* can pretend they were compelled

compelled to take, (for such gentle Restraints as our just Government has laid upon those, who will give it no Security for their Obedience, can never by any reasonable Man be called *Compulsion*;) I say, if there be any such Wretches amongst us, the *Pretender* has our Consents to take them to himself whenever he pleases: But we would have the *Jacobites* know, that we *English Protestants* think such Wretches fit Subjects for none but the *Prince of Darknefs*.

Can any *Christian* now, my *Fellow-Protestants*, believe that this same Traitor, who exhorts us to break our Oaths, advises us also in the same Paper not to give a *loose to our Passions* on this Occasion? Very morally said! we must own; but what will the *Pretender* gain by our following this Advice, if our *Reason* be still stronger against him? We ought not indeed to give a *loose to our Passions* on any Occasion; but we would have this *moralizing Traitor* know, that though we ought not to indulge our *Passions* in their full Swing, yet they have a Right to *some* Scope from the very Design of their Formation. One of the excellent Purposes for which our Maker implanted them in our Nature; was to guard us against the first Approaches of Evil, 'till our Reason could come to our Assistance; and it was this *Rebellious Author's* Dislike to their having so universally done their Duty on this important Occasion,

on, which extorted this sage Caution from him. He knew very well that *Nature* by every *honest Passion* speaks its Abhorrence of *Slavery*; and we hope this *Adventurer* is by this time convinced, that our *Passions* have made a wise and indissoluble League with our *Reason* for ever to oppose it: Nor can we *Protestants* ever doubt that God will not prosper so virtuous an Union.

But though we must not let loose our *Passions*, yet this *Adventurer* thinks it no Crime to let loose his *Barbarians*; whom he compliments with the Title of his Father's Faithful Subjects. "To these, he says, he will "trust the Decision of his Cause." How can we believe this, my *Fellow-Protestants*, since he fled so precipitately from his *Royal Highness* the *Duke*, who had none but "His "Father's faithful Subjects to have defeated "him." Does this look like trusting only to his *Barbarians*? Who then can help being astonished at the matchless Disingenuity, as well as Insolence of this traiterous Writer, when he talks of his Majesty in the following extravagant Defiance: "Let him dismiss his "Hirelings." Whom does this *Drawcanfir* mean by *Hirelings*? He cannot mean the *King's* Army by this opprobrious Term; for *That* he has presumed to apply to in a softer Strain of Wickedness: *That* this Declaimer against *Bribery* and *Corruption* has attempted, in the vilest Manner, to bribe and corrupt.

*rupt.** Whom then does he mean? Can the *Dutch* be reputed so, who are involved with us in the Event of this Attack upon *Protestantism*? Are they not fighting their own, as well as our Battles? But what if they were *Hirelings* in the Sense this *Seducer* contends for? Is it on that Account either less *lawful*, or even less *honourable* on this Occasion to employ them? If a paltry Invader watches for an Opportunity, like a *Smuggler* with a Band of *Ruffians*, to seize the Crown of a Prince, whose Army is engaged in the Defence of an oppressed *Princess*, shall not such a Prince have a Right to repel the Insult by *any* Means? Does not the Author of that treasonable Piece, called his Father's *Declaration*, confess that he intended to employ *Foreign* Troops in this Invasion? Nay, has not this *Knight-Errant* already employed such? And why are these Troops less *Hirelings* than the *Dutch*, or even than the *Hessians*? Is it because they are the *Pretender's* Allies? And are not the *Dutch* and *Hessians* likewise ours? Or is it because he has no Pay to *hire* them with? But whatever the *Pretender* or his Sons may affect to call the Troops our Allies have sent us, it is plain, my *Fellow-Protestants*, from their Conduct on this Occasion, that they are not so much disgusted at *Hirelings*, as that they were *hired* against them; and at a time when
this

* See his *Address to the Army*.

this *Popish Adventurer* flattered himself, there were neither any of his *Majesty's* own Army, nor any *Hirelings* to obstruct his *Quixot-March* to *London*. *Hinc illæ Lachrymæ*.

But observe how tenderly our *Jacobite Reformer* touches one of the capital Points of his *Reformation*. He tells us, the *Pretender* "will take the Advice of his *Parliament* " concerning the *National Debt*." What does he mean to insinuate by this? that a *Parliament* will annihilate, or maintain it? If the former, he makes his *Hero* employ no very popular Argument to a Nation, which has always been eminent for the Care of its *publick Faith*; a Nation, to whose own Subjects no less than *Thirty Millions* of this Debt belong, who must therefore be irreparably injured by the Cruelty and Injustice of such Policy. And are the *Faith* and *Justice* of a People such *Trifles*, that they may at any time be dispensed with for the sake of *Conveniency*? But we are told, "this Debt was " contracted under an *unlawful Government*." This we defy him to prove; but suppose we should grant it, will it follow that the Debt may be justly annihilated? If this *Politician* thinks so, he is as ignorant of the *Law of Nature* and *Nations*, as he is of common Justice. Some *Politicians* indeed in the Time of *Aristotle* *, as he informs us, made it a Question, whether a *Democracy* succeeding an

* *Aristot. Politic. Lib. III. cap. 1. Edit. Heins.*

an *Oligarchy* or a *Monarchy* could lawfully refuse to pay the publick Debts contracted under the former Government; but all the best Writers, and especially *Puffendorf*, whose Merit and Authority are inferior to none, seem to wonder at such a Question. This excellent Writer is so far from doubting about this Matter, that he expressly maintains, "Tho' a State should be reduced to the Condition of a Province, in which Case the very *Essence* of the Government would be quite changed, yet it could not thereby be released from its Obligation to pay the Debts it contracted under it's former Government; " for *the Terms of it's Obligation did not depend on the Permanency of it's Policy*, much less on any accidental Forms of it, but on it's Possession of certain Goods in common; so that whatever Possessor these Goods were transferred to, the Obligation of Payment must necessarily attend them †. Agreeably to this Opinion we find one of the wisest *States of Greece* determined a Case of this Kind. When the *Athenians* had driven out the *Thirty Tyrants*, it was debated among them, whether they were obliged to pay the Debts contracted to the *Lacedæmonians* during their late Tyranny; and it was resolved in the Affirmative: for, says *Demosthenes* *, " they rather chose to pay a Debt contracted under an
" unlaw-

† *Vid. Puffendorf translated by Barbeyrac. Amst. 1734. Quarto. L. VIII. cap. 12. §. 2.*

* *Orat. contra Leptin. p. 373. Edit. Basil. 1572.*

“ unlawful Government, than to violate an
 “ Obligation, for whose Performance they
 “ had engaged the publick Faith.” But
 perhaps this *Politician* may despair of finding
 a Senate so abandoned, as to consent to the
 Abolition of the *National Debt* ; and if so, I
 would fain know how we are likely to mend
 this Matter by changing our Governor ?

The principal Proof, our Author gives us
 of our *Grievances*, is so very ridiculous, that
 it would be impossible for it not to move
 our Laughter, if it was upon any less in-
 teresting Occasion. “ If you have no Gri-
 “ vances, says he, why do we hear so much
 “ of them in your publick Assemblies?” Most
 of the other Arguments urged to us for be-
 traying our King and Country are old ones,
 produced and confuted in the last Rebellion ;
 but this it must be owned, for the Credit of
 his *Faction's* Invention, is *new*, though no
 better than the rest. It has likewise this pe-
 culiar ill Luck attending its Weakness, that
 it discovers to us how these Lovers of our
 Constitution have been betrayed into this Re-
 bellion, by their gross Ignorance of it ; and
 at the same time, gives us a strong Hint how
 they intended to reform it. These wise Po-
 liticians, it seems, concluded that nothing
 ever fell from the Heads of Parties,
 during their frequent Contentions for
 Power, but what was as true as the Gospel ;
 and that the E. of B. was always no less
 sincere,

sincere, than he was eloquent in his Harangues upon our *Grievances*. It is to be wished indeed (this Traitor's own Confession proves it) that some later Debates, wherein his Majesty was personally concerned, had been managed with more Decency; but as the Unanimity of our Senate and People on this present Occasion, has sufficiently shewn these vigilant Enemies to our happy Constitution, that they concluded too hastily for the *Dissaffection* of the Nation, from the intemperate Manner in which some Gentlemen expressed their *Dissatisfaction*, so I hope the traiterous Use that has been made of this their Indiscretion, will admonish our Patriots to defend our Liberties with a more temperate Zeal for the future.

But we will admit that we have some Grievances (for what Nation is without?) and examine what a singular Remedy this wicked Author proposes for them. Whatever Grievances we are supposed to labour under, they are generally alledged to proceed from a Defect of Freedom in our Constitution, or, at least, in the Exercise of it; and how does our *Jacobite* Politician propose to mend this *Defect* in the Constitution? even by destroying the *Substance* of it. To put an end to the Grievances arising from a *Male Administration* of the Constitution, we are advised to destroy the *Constitution* itself. We own the Remedy to be effectual, but much

worse than the Disease. Whilst both our Liberty and Property are secured by Laws of our own making, (neither of which were sufficiently so under the Reigns of most of this Man's pretended Ancestors) we know we are *Free*, and may be *Happy*; and if we have not been so happy as we might have been under the just and mild Government of his present Majesty, and That of his glorious Father, what has it been principally owing to but the *Jacobite* Faction, which has so often furnished the Friends of the Constitution with too plausible Arguments for increasing this *Burthen* of our *Taxes*?

But this Author would insinuate to us, that our Apprehensions of either *Popery* or *Slavery* from the *Pretender's* Family, are chimerical and groundless. He tells us, "our *publick Papers* have been filled with such *Clamours*, and our *Pulpits* have rung with them." Let us see then whether our *Pulpits* and our *publick Papers* have not sufficient Reason to warn us of these Dangers. No, says he, "for the *Pretender* has promised "to protect the Church of *England*, and to "be determined in most civil Matters by a "Free Parliament." Has he so? but what Security has he given us for the Performance of his Promises? We have most of us read, even whilst we were Children, that the *Stork* was enticed by the *Fox's* fair Promises to venture his Head in *Renard's* Throat, but we
never

never yet heard any Body commend the *Stork's* Discretion for it, because *Renard* could not have bit off his Head without the vilest Treachery and Ingratitude. But our Experience, as well as our Reason, has sufficiently convinced us, that the Word of a *Popish* Prince in Matters of Religion is not to be trusted. Did not *Charles* the IXth of *France* promise to protect, nay, did he not affect to caress his Protestant Subjects? And how did he perform his Promises? Let his diabolical *Massacre* *, executed even in the Height of his pretended Regard for them, for ever declare it. Did not our Queen *Mary* too promise to make no Alteration in the Religion established by her Brother? And did she not, as soon as she ascended the Throne, satiate her *Popish* Spirit with the Blood of *Martyrs*? The Papists may vindicate this her flagitious Perfidy, but will the most Bigotted deny it? Is it not notorious, That *Anticristian* Church permits her Members to perjure themselves for its own sake? Does not a Church Historian † of unquestionable Credit assure us, that in the Reign of our *James* the Ist, “ certain
 “ Dispensations sent from *Rome* were inter-
 “ cepted, whereby Catholicks (as they falsely
 “ and arrogantly call themselves) were per-
 “ mitted to *promise, swear and subscribe*, and
 C 2 “ do

* Vide *Thuan.* and *Mexzeray's* Hist.

† Vide Archbishop *Spotswood's* History, p. 308.

“ do *what else should be required of them*; so
 “ as in Mind they continued firm, and did
 “ use their Diligence to advance in Secret the
 “ *Roman Faith*.” Did not our *James II.*
 this Adventurer’s pretended Grandfather,
 make us large Promises on this very Head?
 Was it not criminal before he publicly pro-
 fessed himself a *Papist* to call him so; and
 afterwards when he came to the Throne, did
 he not swear to perform all his Engagements
 to his People? And what hinder’d him from
 keeping his Faith with God and Man? What
 but a wicked Religion, which ought there-
 fore rather to be stiled a Mockery of God,
 and the Bane of all moral Virtue; which
 allows, nay enjoins its deluded Professors to
 keep no Faith with *Hereticks*? If I accuse
 this Religion, as they call it, falsely, let its
 subtle Advocates vindicate it. Does not this
 very *Pretender*, and do not his Sons likewise,
 profess this Religion? Has this imaginary
 Prince, in any of his Papers, ever yet had
 the Assurance to deny this? How then can
 we ever think of trusting a Man, who can
 give no Security for the Performance of his
 Contract? For such must every King of
England, and such ought every other King
 upon Earth to enter into with his People.
 Why does Society refuse Protection to an
Atheist? Is it not because he can give no
 Security for his Behaviour? And if a wicked
Policy, which blasphemously usurps the Name
 of

of a *Religion*, is so far from giving Security to a Free Government, that it enjoins all its Professors, either publickly or privately, to aim at its Destruction, is it not in this respect worse than *Atheism*? Shall a King be entrusted with the Care of Millions of People on worse Security than is required for the Behaviour of any one of them towards *him*? Nay, such an eternal Obstacle is this diabolical Spirit of *Popery* to the true Interest of those, who have once unhappily imbibed it, that should the *Pretender*, or his Descendants, ever in future Times profess themselves *Protestants*, we could not safely trust them; since we could not be sure, I mean *morally* sure, that they did not still act in pursuance of a known Principle of the *Popish* Church, which makes it lawful to dissemble with *Hereticks* in order to deceive them: so that to have been once a zealous *Papist*, is, in respect of *Protestantism*, to have listed under the Father of *Lies*, and to have made an irrevocable Renunciation of a Man's Credit, as well as his Reason.

Having now said enough to convince my *Fellow-Protestants*, that the *Pretender* neither has, nor can give us such *ample* Security for the Performance of his Promises, as this *Traitor* would have us believe, I shou'd resign these treasonable Papers into the Hands of their lawful Proprietor, the common Hangman, but that there are three curious Assertions still unremarked: One is, his Exception to the

the

the Constitutional Points he has promised to preserve; and the other are two of the most malicious Aspersions that were ever cast upon the *British* Nation. This Exception to his other Promises regards the *Union*; which, he says, the *Pretender* cannot promise to maintain, "as it is known to have been "carried on by the most notorious Bribery and Corruption." If he had been ingenuous, he would have alledged another Reason why this *Union* is more obnoxious to the *Pretender*; which is, that the principal Design of it was to keep out his dangerous Family. It is no wonder then that he cannot digest it, or that so many of his *Scotch* Friends came so heavily into it. The real Friends of *Scotland* had surely many Reasons to be for it; of which this alone was sufficient to justify them to their Country, that they thereby became so considerable as an *Eleventh* Part of the Legislature, for which they paid so inconsiderable as a *Fortieth* Part of our Taxes. By these Means they have acquired a much greater Influence in our Councils, and are undeniably much richer than ever they were before. *England* could have but *one* Reason to be for it; a Reason indeed, which amply justifies the wise and honest Ministers who first projected it, and which, as I before hinted, must ever render it odious to the *Pretender*, and his Adherents. What then, at last, does all this solemn

solemn Objection of *Bribery* and *Corruption* amount to? What but this, that some of that disinterested Nation had not Virtue enough to promote the joint Interest of both Kingdoms without being *bribed* to it?

We own, indeed, the *Union* is not so well calculated to feed the *Luxury*, or gratify the *Vanity* of some Men, whose Ambition may have aspired to the Dominion of the *Scotch* Nation, as it is to procure the Peace and general Prosperity of Both Kingdoms. But if either a Regard to the future Good of their Country, or a due Sense of the many Advantages they, and their Families, have already received since the *Union*, could have had any Influence on the Minds of *some* Men, this Rebellion could never have risen, at least it would never have been headed by such Men, as could not appear in it without an uncommon Complication of Guilt; without adding the worst of all *private* Vices, *Ingratitude*, to the worst of all *publick* ones, *Rebellion*.

I am sensible there are several worthy Families of the *Scotch* Nation, who ought not to be involved in the Censure which their Country will unavoidably incur on this Occasion. I know very well there is a noble Earl * of distinguished Merit, who is now deservedly honoured with one of the highest Marks of his Majesty's Confidence. I know, likewise, there

* The Earl of *Stair*.

there are two other deserving Lords † of the same Kingdom, who are now exerting their utmost Endeavours to prevent the Ruin of their Country. Far be it from a true *Briton* to include these worthy Patriots in the same *Predicament* with some other of their Countrymen. But if the Generality of the Men of Power in that Kingdom, have not for some Years been so diligent in cherishing Loyalty, and eradicating the Seeds of Rebellion, as the Interest of their Country, and the Gratitude, as well as Allegiance they owed his Majesty, have demanded: If, since this Rebellion broke out, they have notoriously affected to treat it with such Contempt and Levity, as tended to weaken the Nation's Defence against it; Are not these Considerations sufficient to vindicate a general Censure of them? I wish to God they were not; but if they are, let them make haste to wipe off the Stain by a more than ordinary Vigour in suppressing it.

This *Reformer* likewise reproaches us with our private Vices, and the Loss of our Trade, and would have us believe that neither of them could ever have sullied *England's* Glory under the *Pretender's* Family. This is just as reasonable as the old *Jacobite* Complaint, that *there had never been any good Weather since the Revolution*. But let us examine the Grounds

† The Earls of Hume and Loudon.

Grounds of this Author's Reproach. In respect of private Vices (in which, God knows, both this and every other Country, too much abound) I would have this *Jacobite* tell us, with a composed Countenance if he can, whether *England* be in this respect worse, or even near so bad as her Neighbours? Does not this Monster triumph more in the Kingdom of the *Pretender's* good Friend and Ally? Is not every *Popish* Country under Heaven incomparably worse on this Account than *England*? And are all the *Popish* Princes in the World to be de-thron'd for that Reason? Is not the very Country where this *Princeling* had his blessed Education, at this very time, as well as anciently, much more immersed in Vice than *Britain*? And where is the Wonder, since it is known to abound, more than any other Country upon Earth, in the two most dreadful Sources of Vice, *Atheism* and *Superstition*? The wicked Author did all he could to hide the true Cause of his *first* Reproach, lest it should have proved his *second* to have been, what it really is, a base Calumny. For does not every impartial Enquirer see we are so far from having lost our *Trade*, that it is the Increase of our *Trade*, and the ill Use which every wealthy Nation is apt to make of it, that has so plentifully nourish'd Vice amongst us. It is too notorious a Truth, that private Vices are generally the ill Effect of publick

D Wealth

Wealth and Prosperity; and can any reasonable Man assign to ours a different Original? Is not our great Wealth a Demonstration of the Increase of our Trade? Is not our ruining That of the *French*, a full Testimony that we still retain the Dominion of the Seas? And if Luxury be the natural Consequence of Wealth in this, as well as every other Country, is our Sovereign, who is far from encouraging it by his own Example, to be blamed for it? If this *Seducer* would condemn the *English* Government for its Vices fairly, let him tell his *Jacobite* Accomplices of our *boundless Ambition*, of our *Perfidy* to our *Allies*, and our *Injustice* to our *Enemies*. When he shall have proved these Crimes, as well as objected them to us, it will be time enough for us to consider the Inference he would have us draw from them; but, till then, I would have him know, that if we had not been too punctual in performing our Engagements to our *Allies*, his *Papish Hero* would not have dared to offer us this his last vain Insult.

And now let us view the Top-Stone of his last treasonable Castle in the Air, (his detestable *Address* to the Army) which is indeed, worthy the Place assigned it, to crown all the other Falshoods. You will, says this insolent *Traitor*, by joining with the *Pretender* against your present Sovereign, (that is, against him whom you have only taken a solemn

lemn Oath to defend against the *Pretender* and his Adherents) restore the *ancient Splendor* of the *British* Nation. Why truly, my *Fellow Protestants*, our ancient Splendor must have been of a very *Infernal* Complexion, if *Perfidy* and *Perjury* are proper Means to restore it. Audacious Defamer! But let this *Trumpeter of Rebellion* know, that *England* never had more *Splendor*, either in respect of *Arts* or *Arms*, than since the Exclusion of this *Pretender's* Family. In regard to the former, let the learned Writings of the Friends to our present happy Establishment prove it; many of whom have solidly vindicated it, and all sincerely subscribed to it: And as to the latter, if I lye, let *France* contradict me; but if I speak the Truth, let *Blenheim*, nay let even *Fontenoy* proclaim it. I hope *Britannia's* younger Hero will shortly furnish us with a still more interesting Proof of the present *English* Valour, which may resound as far as the Gates of *Paris*, and teach the Tyrant of *Europe*, that we will no more be enslaved ourselves, than we will suffer our Allies to be so.

But why does *this* Man reproach us with the fading of our *ancient Splendor*? Did it shine more conspicuously under most of his pretended Ancestors? What Arts flourished under the *first* of these *Heroes*, except those of *punning* and *flattering*? How did our Arms triumph then, when this *Ignominious*

minious *Peace-maker*, who was the Jest of all his Neighbours, no less meanly, than cruelly suffered an unfortunate Prince*, his Son-in-Law, to be stript of his Crown, and driven out of his Kingdom? It must be owned, indeed, that this weak Prince has accidentally made this Kingdom great amends for the many succeeding Miseries he laid the Foundation of, by marrying his Daughter to a Prince, from whom is descended the Illustrious House we have now chosen to reign over us. So, likewise, did this Man's pretended Uncle, C. II. in some Measure atone for the continual Oppression of his Reign, by marrying the Princess *Mary* to our great Deliverer *William III*; a Prince formed, indeed, to have restored our *ancient Splendor*, if this very *Jacobite Faction*, which now makes it's last weak Effort, had not then maliciously, and scandalously exerted all its Weight, to crush his Zeal for the Liberties of *Europe*. *Ancient Splendor!* and *under this Man's pretended Family!* Good God! who can refrain from expressing an honest Indignation at such Mockery? Were we not, during his pretended Uncle's whole Reign, the most abject Slaves to a foreign Interest? Were we not so infamous for our breaking of Treaties, that our best and most natural Ally dared not to trust us, whilst the rest of *Europe* despised us?

* The Elector *Palatine*.

us? I wish I could say, our Laws were not, during this miserable Reign, as frequently violated at Home, as our Faith Abroad; that immense Treasures were not squander'd away in the most unjust Wars; that the wisest and best Friends to our Liberties were not persecuted, imprison'd, murder'd for being so. Tell me, ye *Jacobites*, were these iniquitous Triumphs any part of our *ancient Splendor*?

Egregiam sanè laudem & spolia ampla !

Who was known to influence the Councils of this whole Reign, to pervert them to his own determined *Popish* Purposes? Who, but the pretended Grandfather of this *Adventurer*? The last Princess of the *Stuart* Family, it must be owned, did exalt us to the highest Pitch of our *ancient Splendor*; but it was no longer, than whilst she followed the Councils of the Friends to Liberty, and the Illustrious House of *Hanover*. No sooner did the *Jacobite* Faction fill her Head with the chimerical Danger of the Church, thereby artfully to seduce her from the *Protestant Succession*, than she tarnished the Lustre of her former Reign, and sunk both the Interest and Reputation of the Kingdom more by a scandalous Peace, than she had raised them by a glorious War. And yet, *Britannia*, these *Jacobites* are the Men, who now talk of *retrieving thy ancient Splendor*.

Splendor. And by what Means? Even the very same, which had then almost irretrievably ruined thee, viz. by espousing the *Pretender*. But surely, my *Fellow-Protestants*, we shall never more fall into this Snare. We cannot but know, that the surest Way to preserve our *ancient Splendor*, is to defend that Constitution we have been so long raising. Let us remember, that no Nation was ever miserable whilst it cherished publick Liberty; and that we have no possible Way to maintain ours, but by supporting That Illustrious Family on the Throne, whom we have so solemnly and religiously called to it: A Family, that hitherto has been, and ever will be the Guardians of our Civil and Religious Rights, and is the only one that can be so: A Family, whom we have voluntarily sworn to defend, and whom therefore we cannot, without the blackest Guilt, as well as highest Folly, ever renounce or desert so long as they continue to protect us.

Remember, O my Friends, the Laws, the Rights, & AP 58

The gen'rous Plan of Pow'r deliver'd down
From Age to Age by our renown'd Forefathers;
So dearly bought, the Price of so much Blood.
O never let it perish in your Hands,
But piously transmit it to your Children.

F I N I S.

